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As one is finished another boy is called until all lie there, still and bleeding. Usually everything is very quiet when the actual cutting is going on, the only sound heard being the grating of the knife upon the bone. 881 304

The boy lies there until the bleeding has stopped, then he is helped into the house. He crawls into the house on his hands and feet, but with his back next to the ground and tries to hold his head and body in a horizontal position. The man who cuts these tribal marks is supposed to stay for a while if he can, in case there should be haemorrhage.

If there should be haemorrhage, pressure and the application of cow-manure ash is tried to relieve it. Also fear is expressed that some one with the evil eye must have seen the boy or else there would have been no haemorrhage. [752] ● [754]

Soon after the tribal marks are cut a sheep is sacrificed in order to insure safe healing of the cuts. A little later a mock fight is staged between the men and the women of the village in which the women are allowed to use clubs, but the men must defend themselves bare-handed.

The boy is carefully guarded against the evil eye. He wears a piece of sheepskin over his head, this piece of sheepskin usually being one part, the back section, of a married woman's garb which has been given for this purpose. No one is supposed to view the cuts until they are healed, but the boy usually gives some trusted friend an opportunity to see them.

After some days the cuts are washed, but not immediately, for the clotted blood is left undisturbed for some time.

The boy usually carries a large cluster of feathers as a fan in order to keep the flies away from his head.

He is the centre of attraction at his village now. All visitors to the village are met at a little distance and their

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164 757 Pneumonia is hard to cope with in this land, and is much dreaded. As soon as the Nuer thinks that he has pneumonia he refuses to take medicine, asserting that if a victim of pneumonia takes medicine, the remedy will drive the disease all over the body instead of just letting it stay in the lungs. So the patient sits in the sunshine and the usual precautions are taken to guard him from those who might cast the evil eye upon him. Hot milk is given him to drink, if milk is obtainable. But he spends his nights shut up in a windowless house, the door being shut also, and possibly a small fire within for warmth. Many die, but some cases, even those who have had haemorrhages, have lived.

● 752 Sometimes when empyema follows pneumonia another Nuer will operate on the patient, opening up the pleural cavity in order to let the pus out. He may even cut the rib. The Nuer give you the name of the tree from which a twig may be cut in order to splice the rib. But I know of no one who has survived this operation. The patient is forcibly held down while this operation is in progress as they have no anaesthetics.

164 753 Various other diseases of more or less importance may be found. Cases of what they fear is a severe stomach disorder may eventually be found to be simply due to their fear of a curse.

164 The Nuer dread smallpox; when there is any danger of an epidemic of it they are quite anxious to be vaccinated. Smallpox is usually virulent in this country, and their dread of it is justified by the fact that it takes a heavy toll of life.

Chicken-pox, measles, and mumps may also be found. I have not known of any scarlet fever or diphtheria. Tuberculosis of the lungs is rare, although tubercular bone cases may be found.

Syphilis is not common, and when found its origin

may generally be traced to a source outside the Nuer. 164
The Nuer have a superstition that dreadful things may happen—the nose may rot away, the head may split down the back—if they contract syphilis. Probably this superstition more than anything else tends to keep them from contracting the disease.

Gonorrhea, like syphilis, is not very common. It, too, may not infrequently be traced to a source which has no connection with the Nuer.

Children and the aged often suffer from malnutrition 146
owing to their limited diet.

A Nuer child has the six central lower teeth removed 753
when he is about six or eight years old. They frequently 752
think that some illness the child has had is due to the teeth, 304
and so have them extracted. Even though there be no illness the teeth are removed while the child is little. There is no such thing in Nuerland as painless extraction of teeth, judging from the cries we have heard and sore mouths we have seen.

Broken bones are also not infrequent, tiny splints for 752
them are made out of cane stalk or some small twigs of a pliable wood. These are placed side by side and laced together, the splint thus formed being tied around the limb at the site of the broken bone.

Spear wounds are occasionally to be seen, but if they are the result of a fight, they are seldom brought to the clinic for medical treatment. The wound is cared for by the relatives of the injured person in the village so that the evil eye may not see the wound and retard its healing.

The art of the medicine man is often sought in order to 755
cure any disease that baffles ordinary treatment. He (or she, as the case may be, for women are also adepts at this art) may remove (?) various things from the throat and stomach, and thereby relieve (?) the cause of distress.